

ON THE  
ERA OF THE MAHOMETANS,  
CALLED THE  
H E J E R A \* (هجرة).

By WILLIAM MARSDEN, Esq. F. R. S. and A. S.

\* As this mode of spelling the word differs from that commonly followed, it may be proper to observe, that the Arabic letters of which it is composed are *H, j, r, à* or *ab*, and that the supplied vowels are to be pronounced short.

From the PHILOSOPHICAL TRANSACTIONS.

A

Presented by  
J<sup>r</sup> W. Musgrave.

1790



ON THE

ERA OF THE MAHOMETANS, &c.

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IN their computation of time, the Arabs, and other Mahometan nations, reckon by a year which is purely lunar. It has no reference to the solar revolutions, and is of course unconnected with the vicissitude of seasons. The purpose of its adoption appears to have been chiefly religious, for the regulation of fasts and ceremonies, rather than of the civil concerns of the people. Perhaps a conscious ignorance in matters of science might have determined the institutors to prefer a period whose limits were marked and obvious to the senses, to one whose superior accuracy depended upon astronomical calculation; and it may also be conjectured, that their habits of life rendered the adjustment of the tropical year less interesting to these turbulent and wandering fanatics, than to nations whose attention was directed to agriculture and other peaceful arts.

The era of the Mahometans, called by them the *Hejerà*, or *Departure*, is accounted from the year of the flight of Maho-

met, their prophet, from Mecca, in Arabia Petræa, to Medina, at that time called Yatreb, which was the thirteenth of his pretended mission, the year of Christ 622, and of the Julian period 5335. This event, but little memorable in itself, and deriving no celebrity from the circumstances immediately attending it, was, eighteen years after, distinguished by the Caliph OMAR, as the crisis of their new religion, and established as an epoch, to which the dates of all the transactions of the faithful should have reference in future (a) \*. Previous to this, the people had been accustomed to compute from the commencement of a particular war, the day of a remarkable battle, or other occasional event of importance to their little communities (b). Accordingly, MAHOMET is said to have been born in the first year of the era of the *Elephant*, so called from an attack on the city and temple of Mecca, by a king of Abyssinian race, in which those animals were employed; and twenty years after this, the *impious* war, in which the animosity of two contending tribes occasioned them to violate the sacred or interdicted months, appeared of consequence sufficient to give rise to a new era. The uncertainty and confusion produced by this fluctuation demanded a reform, and more forcibly in proportion as the interests and concerns of the growing empire extended themselves. A dispute between two individuals, respecting the year in which the term of an obligation for money should be understood to expire (the parties being agreed as to the month), pointed out to the Caliph, to whose tribunal it was referred, the immediate necessity of enjoining the observance of a determinate era, in which the strongest prejudices of the people should be made to

\* See the authorities at the end, under this and the subsequent letters.

concur with the sovereign authority. The date of the Hejera was thenceforth expressed in all the public acts and letters.

It must be understood, that although the account of the years, collectively considered, was vague, that of the months was certain, and their succession at all times scrupulously attended to. OMAR did not think it expedient to attempt any innovation as to the time of beginning the year, against which the ideas of the people would have revolted; and therefore, although the escape of M'AHOMET from the indignation of his fellow-citizens was effected, according to their records, on the first day of the third month, or Rabee prior (on the twelfth day of which he reached Medina), yet the Hejera takes date from a period two months antecedent to this flight, namely, from the first day of Moharram, being the day on which im-memorial custom had established the celebration of the festival of the new year (*c*).

The Arabian and Syrian Christians, and the Mahometan astronomers in general, appear to have fixed this day to Thursday the fifteenth of the Syro-Macedonian month Tamooz, answering to our July; but some among the latter, and most of their historical writers, refer it to the next day, Friday the sixteenth, and this latter date has, in modern times, obtained almost universal acceptance (*d*). A religious preference which Friday claims above the rest of the week, seems to have given effect to the arguments in its favour (*e*). The difference of opinion on this subject has arisen, in the first place, from the uncertainty unavoidably attending a date, to be ascertained, at a distant period of time, from the phase of the moon, which is retarded or advanced by so complicated a variety of circumstances (*f*): and the ambiguity appears, in the second place, to have been promoted by the custom of the

Arabs

Arabs beginning their day at sun-set; conformably with which idea, the time when the moon became visible at Mecca, being the evening of Thursday the fifteenth, according to our mode of computation \*, was to them the commencement of Friday; which Friday (beginning a few hours later) we term the sixteenth of July. At that period the cycle of the sun was 15; the cycle of the moon, or golden number, 15; the Roman induction 10; and the dominical letter C.

The year of the Mahometans consists of twelve lunar months, and no embolism being employed to adjust it to the solar period (as practised by the Chaldaeans and Hebrews, who were in other particulars their guides, and anciently, it is said, by the Arabs themselves), the commencement of each successive lunar year anticipates the completion of the solar, and revolves through all its seasons, the months respectively preserving no correspondence (g).

In order to form a just and accurate idea of the length of this year, and of its component months, it will be necessary to distinguish two modes of estimating their commencement and duration. These, though their difference is not progressive (never amounting to more than two whole days, and rarely to so much as one), may yet, if misunderstood, occasion, in some instances, uncertainty and error: and more especially as the writers on this subject have inadvertently fallen

\* The new moon happened in July 622, on the 14th day, at  $5\frac{1}{2}$  hours, A.M. Greenwich time, or about 8 hours Mecca time; and at sun-set of the same day, the moon was  $5\frac{1}{4}$  degrees before the sun in longitude, and in 40 minutes south latitude, and therefore about  $4\frac{1}{4}$  degrees above the horizon. On the 15th, at sun-set, it was  $18\frac{1}{4}$  before the sun in longitude, in 37' north latitude, and about  $15^{\circ}1\frac{1}{4}$  above the horizon, consequently visible with clear weather. The sun sets at Mecca, on the 15th July, at 6 h. 40', and the twilight is there considerably shorter than in the high latitudes.

into contradictions, from neglecting to explain to their readers a distinction of which they must have been themselves sufficiently aware\*. These modes may be denominated the vulgar or practical, and the political or chronological reckoning.

The vulgar or practical reckoning is that which estimates the commencement of the year, or first day of the month Moharram, from the appearance of the new moon, on the evening of the first or second day after the conjunction, or from that time at which it might from its age be visible, if not obscured by the circumstances of the weather, which is scarcely ever so soon as twenty-four hours, and seldom later than forty-eight hours, after the actual change. This appearance is announced by persons placed on the pinnacles of the mosques or other elevated situations, to the people below, who welcome it with the sound of instruments, firing of guns, and other demonstrations of respect and zeal†. The month thus commenced is computed to last till the new moon again becomes visible; and so of the remaining months, till she has completed her twelfth lunation, and, emerging from the sun's rays, marks the practical commencement of another year (b).

In the political or chronological mode of reckoning, the return of a new year, or the duration of the months which compose it, is not regulated either by the appearance of the moon, or the calculated period of conjunction, but according to a certain division of a cycle of thirty years, adopted for this

\* The justice of this remark will appear evident by contrasting the authorities quoted under the letters (b) (i) and (m).

† These salutations are more solemn or clamourous at the return of some months than of others, and particularly on the appearance which terminates the month of fasting, or Ramadan.

purpose.

purpose\*. Particular attention is due to the explanation of this mode, both as being more artificial and complex, and because it serves to regulate the dates in matters of historical record, and indeed of all writings where pretension is made to accuracy (*k*). Upon this the Turkish, Moorish, and every systematic Mahometan calendar are founded.

The lunar month, or mean synodic revolution, according to the computation of the Arabian astronomers, consists of 29 days, 12 hours, and 792 scruples or parts in 1080; and the year of 354 days, 8 hours, and 864 scruples. But, as the purposes of mankind require that the year should contain an integral number of days, it became expedient to collect and dispose of these fractional exceedings in a consistent and practicable manner; and with this view, a cycle or period of thirty lunar years was chosen, as the lowest number that admitted of their being formed into days, without sensible deficiency or remainder. Their sum being 11 days, it was determined that 19 of those thirty years should be composed of 354 days, and 11 of 355 days each. The justness of this proportion will equally appear, if it be observed, that 8 hours and 864 scruples (or 48 minutes) constitute 11 parts in 30 of twenty-four hours, and consequently in thirty years produce an excess of 11 whole days †. It remained next to be considered

\* A passage in ALFRAGANUS (who wrote about the year of Christ 950) would lead us to infer, that, beside the two ways of computing time here distinguished, the Astronomers were accustomed to follow a third, whose periods were marked by the conjunction of the luminaries: but, as this learned Mahometan was a professed student of PTOLEMY's works (which in this place he quotes), we may conclude, that, when he speaks of astronomers, he does not mean to confine the expression to those of his own country or religion (*i*).

† The mean synodic revolution being 29 d. 12 h. 44' and nearly 3", this cycle falls

dered in what order and method these additional or intercalary days should be inserted, so as to affect the compensation required with as much equability as possible, and maintain a correspondence, as near as circumstances would admit, with the periods marked by the phases of the moon. The following are the years to which, for reasons that shall be afterwards assigned, it was judged proper to annex an extraordinary day, and which (in contradistinction to those 19 that have only 354 days) are termed *years of excess*, viz. the 2d, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th, of the cycle of thirty years.

Their months, conformably with those of the Hebrew calendar, it was determined should consist alternately of 30 and 29 days; and therefore, in an ordinary or simple year of 354 days, the twelfth and last month, Dulhajee, would have only 29; but, in the years of excess, the intercalary day is added to this month, which is then made to consist of 30 days, and the year, consequently, of 355 days (m). Thus, for example, in the year of Christ 622, the *Hejera* commenced on the 16th of July, with the Arabian month

	Days.		Days.
Moharram, which had	30	Moharram, in the 2d year, had	30
Safar - - - -	29	Safar - - - -	29
Rabee prior - - -	30	Rabee prior - - -	30
Carried over	89	Carried over	89

falls short of thirty complete lunar years, by something more than 17, and consequently advances one day in about 2500 years. The Chaldaens, who made the time of the revolution to consist of one scruple, or 1080th part of an hour, more than the Arabs thought fit to allow, were wonderfully near to the truth (l).

If, instead of thirty years, a cycle of nineteen had been chosen, and seven days intercalated, there would have been an excess of a thirtieth part of a day, which would have caused the reckoning to retrograde one day in 570 years.

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	Days.		Days.
Brought over	89	Brought over	89
Rabee posterior	- 29	Rabee posterior	- - 29
Joomad prior	- - 30	Joomad prior	- - - 30
Joomad posterior	- 29	Joomad posterior	- - 29
Rajab	- - - 30	Rajab	- - - - 30
Saban	- - - - 29	Saban	- - - - 29
Ramadan	- - - - 30	Ramadan	- - - - - 30
Sawal	- - - - 29	Sawal	- - - - 29
Dulkaidat	- - - - 30	Dulkaidat	- - - - - 30
Dulhajee	- - - - 29	Dulhajee	- - - - - 30
	Days 354		Days 355.
Ended 5 July 623.		Ended 25 June 624.	

It may not be uninteresting to examine the rule by which the Arabians appear to have been guided, in placing the intercalary day at the end of those particular years which have been specified. It was observed, that the annual excess is calculated to be 11 parts in 30 of a day. At the commencement of the first year of their first cycle, they appear to have assumed the fact (somewhat capriciously) that there was then an excess of 11 parts, belonging to the preceding year, to be accounted for, or brought on. At the end of the first year there would consequently be 22 such parts; and at the end of the second year 33 parts. Here then the first intercalary day was applied; that second year was made to consist of 355 days, and there remained 3 parts, over and above, to be carried on to the next.

At

At the expiration of the third year, the parts amounted to 14; of the fourth year, to 25; and of the fifth, to 36; when the intercalation was again applied, and a balance of 6 parts carried on. From this it will be understood in what manner the fractional exceedings of each year were combined and disposed of through the succeeding years of the cycle; and it will be necessary only further to remark, that, when the aggregate of the fractions falls short no more than 2 or 3 parts of the number of 30, they still add the intercalary day, and deduct the deficiency from the excess of the following year, which, in the course of one cycle, takes place only three times. At the end of the 29th year, the accumulated fractions, amounting exactly to 30, are commensurate with the intercalation then applied; and the excess of the 30th, or last year, is accounted for in the first intercalation of the succeeding period. The operation would doubtless have appeared more methodical, if the first intercalary day were not to have been added till the end of the third year, and the eleventh, or last, till the end of the 30th year or termination of the cycle. From this consideration some commentators have been led to dissent from the more general idea, as above given, and to suggest, that the embolism is in fact applied so soon after the commencement of the cycle, as the yearly accumulation of the fractional parts exceeds the sum of half a day, or twelve hours, and that it accordingly is made to take place at the end of the second year, because the fractions then amount to 17 h. 36', or 22 parts in 30; at the end of the fifth year, because they then amount to 25; and at the end of the seventh year, to 17 parts; keeping thus as near as possible to the mean division of time, by applying the compensation before it is fully wanted. The effect, however, is in both cases the same,

and it is of but little moment to determine which theory is right\*.

This cycle of thirty Mahometan years, contains 10,631 days, and is equal to 29 years and 39 days of our computation. The annual mean difference is 10 days and 21 hours nearly; which in common calculations, for short periods of time, may be reckoned at 11 days, by which number the lunar year anticipates the solar.

Annexed hereto is a table exhibiting the correspondence of the years of the Hejerà, from the establishment of that epoch, with those of the Christian era, to the year of our Lord 2000. Until the beginning of the present century, it appears sufficient to distinguish every tenth year; the intervals between which may be calculated with ease and precision, by attending to what has been said respecting the cycle. From the year 1700 to the conclusion of the twentieth century, for the convenience of historians yet unborn, the commencement of each year of the Hejerà is ascertained. These tables are founded upon those of GRAVIUS (J. GREAVES), in his *Epochæ celebriores ULUG BEIGI*, published in 1650; but as he, in conformity with the principles of this celebrated Tartarian astronomer †, has fixed the epoch of the Hejerà to the 15th July,

\* The former hypothesis is supported by CHRISTMANNUS (*Commentarius ad caput primum ALFRAGANI*, 1590), who quotes many ancient authorities. PETAVIUS (PETEAU) (*de Doctrinâ Temporum*, 1627) is inclined to give the preference to the latter, on the authority of PAULUS FOROSEMPRONIUS, and the probability of the matter (n). It does not appear at what time the use of this cycle was introduced, but probably subsequent to the establishment of the era by OMAR, though he is said to have been assisted on that occasion by a learned Persian.

† ULUG BEIG was the grandson of TIMUR the Great (TAMERLANE), to whose empire he succeeded on the death of his father SBAH RUKH. He was born in 1393, and died in 1449.

instead.

instead of the 16th, or historical period, it was judged requisite to add one day, throughout, to his calculations. The propriety of this alteration is strengthened by the authority of other chronologists \*, and by the practice of the modern almanacs †. It is also to be observed, that the tables of **GRAVIUS**, having been composed in the seventeenth century, are calculated both for past and future time, according to the old style; and as the change took place, in England, in September of the year 1752, it was necessary to adjust all the succeeding years to the new calendar. In order that a judgment may be formed of the correspondence of the annual periods shewn by these tables, founded on the cycle of thirty years, which is adjusted to the mean motion of the moon, with those marked by the appearance of that planet, a short table is subjoined, containing a comparison of the results of the two modes of reckoning, during one cycle, commencing with the year of the Hejera 1171 (p).

\* See Tables of the Hejera in **RCCIOLI**, Chronologia Reformata, 1659. Ephemerides MAT. FRED. BECKII, 1695 (o).

† According to the original tables of **GREAVES**, the first day of Moharram, in the year of CHRIST 1783, falls on the 14th November, O.S., or 25th November, N.S.; and in 1784, on the 2d November, O.S., or 13th November, N.S.; whereas, by two almanacs, printed at Calcutta in Bengal, it appears, that the days should be the 26th and 14th November. Of these almanacs, the one was compiled in the "Office of the Mission;" and the other by an ingenious astronomer from England; and both founded on the usage of the Mahometans of India.

## A U T H O R I T I E S.

(a) “Epochæ verò hujus usum introduxit OMAR, qui primus titulo hoc literas et diplomata signari jussit; et quidem anno ejusdem epochæ demum 18, mense Gjumadâ posteriore; ut ex Historiâ Sarac Ibn Amâdi, et aliunde liquet.” GOLIUS, notæ in ALFERGANUM, 1669.

(b) “Antè illud tempus similis quoque Arabibus mos fuerat putare suos annos à Bellorum initiis, et celebrioribus pugnis.” GOLIUS ut suprà.

(c) “Arabes annos Higræ seu migrationis Muhammedicæ numerant à neomeniâ Muharram; licet Muhammed Meccâ excesserit die primo Rabiæ prioris, diebus 59 post epochæ ipsius diem.” GOLIUS ut suprà.

(d) “Initium hujus epochæ est principium Moharram; illius anni in quo Propheta noster MOHAMMADES à Meccâ ad Medinam migrabat; et illud secundùm medium calculum, est feria quinta (dies Jovis), sed secundùm phasim Lunæ, dies Veneris.” ULUG BEIG, 1449, per GRAVIA, 1650.

“Æra Arabum ducitur à principio ejus anni, quo Muhammed, relictâ Meccâ, commigravit Medinam: eratque istius anni initium feria quinta.” ALFERGANUS, 950, per GOLIUM, 1669.

“Sequimur autem Saracenum, cùm facimus initium annorum Hegiræ à feriâ sextâ: is enim ita scribit: ‘Quidam incipiunt computationem mensium à nocte quintæ feriæ, et ponunt ibi Almuhamaram anni repulsionis: et quidam ponunt ipsum à nocte diei Veneris, et secundùm illud fixus est iste noster liber: quoniam iste dies fuit initium anni veri, et est magis conveniens ortui novæ lunæ.’ Ex quibus verbis perspicere licet,

nos

nos Hegiram incipere à phasi lunari, quæ incidunt in principium feriæ sextæ, et minimum integro die post conjunctionem mediam solis et lunæ in oculos incurrit." **CHRISTMANNUS,**  
1590.

(e) "At sextus peculiariter dies Conventus dicitur; quia eo, utpote sibi sacra, in templum cathedralē convenire solent." **GOLIUS** ut suprà.

"Commodum igitur tunc evenit, ut in eundem diem feria sexta, quæ Veneri consecrata fuit, et neomenia popularis, ac luna corniculata, &c." **PETAVIUS** de Doctrina Temporum.

(f) "Causæ autem primam Lunæ visionem vel retardantes vel promoventes, tres potissimum in astronomiâ redundunt. Prima est obliquitas spheræ, longos vel breves occasus adducens: in signis namque longarum descensionum, nempe in Pisibus, Ariete, et Tauro, fieri potest, ut prima phasis Lunæ paulò post conjunctionem conspiciatur. Altera causa est tempus conjunctionis Lunæ cum sole circa limitem Boreum. Tertia deinde, si luna sit motu velox, qualis est circa Perigæum." **HEVELII** Selenographia, 1647.

(g) "Ita fit, ut primus illorum mensis, qui est Muharram, nullam certam in anno Juliano sedem habeat; sed quotannis anteveritat; ac totum anni nostri contextum peragret." **PETAVIUS**, Rationarium Temporum, 1702.

(h) "Mahomedani menses hujus epochæ à phasi novilunii ad phasim sequentis novilunii numerant. E duodecim mensibus annum constituunt. Anni, itaque, et menses, secundum eorum usum, sunt lunares veri." **ULUG BEIG.**

"Voluerant autem Arabes à vesperâ diem auspicari; quoniam à phasi lunari incipiunt numerare dies mensium." **ALFRAGANUS**, per **CHRISTMANNUM**.

"Omnes

“ Omnes illæ gentes, quæ anno lunari sunt usqæ, non solum hanc primam Lunæ apparitionem diligenter attenderunt, sed etiam numerum principiumque cuiuslibet mensis ab eâ inierunt.” HEVELIUS.

(i) “ Menses, secundum PTOLEMÆUM, computantur ab unâ mediâ solis et lunæ coniunctione, usque ad alteram: verus autem mensis incipit post digressum luminarium, elapsâ uno die naturali.” ALFRAGANUS, per CHRISTMANNUM.

(k) “ Neque enim tempus quod à phasi petitur, certò designari potest, hominibus præsertim longius dissitis, aut post venturis; quod res civiles ac politicæ requirunt: astronomicæ verò et chronologicæ consistere absque eo neutiquam possunt. Sacræ, autem, quia juxta phasim primum institutæ fuerant, juxta eandem quoque observari debuerunt.” GOLIUS ut supra.

(l) “ Satis intelligitur, voluisse Arabes de industriâ recedere à calendario Judaico, commodioremque annorum suorum periodem et rationem intercalandi observare.” CHRISTMANNUS.

(m) “ Astronomis, Moharram (mensis primus) triginta est dierum, et Safar (secundus) undetriginta, et similiter mensium unus triginta dierum, et aliis undetriginta usque ad finem anni. Singulis autem annis tricenis, mensem Dulheggiah (postremum) undecies constituant triginta dierum; atque hoc fit anno secundo, et quinto, &c.” ULUG BEIG.

“ Sunt autem menses quidam 30, nonnulli 29 dierum; ut annus simplex constet 354 diebus. Menses Arabum in phasi lunari variant pro luminis additione vel diminutione: ideo rectè constitutum est, ut menses alternatim sint pleni et cavi. Spacio triginta annorum accrescunt undecim dies intercalares: ratione veræ anni quantitatis, quæ ponitur 354 dierum et  $\frac{1}{30}$  diei. Annus, in quo fractiones colliguntur, habet 7 menses plenos et 5 cavos. Mensis cui adhibetur intercalatio semper est dierum 30; unde annus intercalaris nuncupatur, qui mensi

Dhilhaga

Dhilhaga (Dulhajee) diem adjicit, ut notum est omnibus."

ALFRAGANUS, per CHRISTMANNUM.

(n) "Sed civili ratione tum dies unus intercalatur, cum horariæ appendices dimidiatum diem superant, ut Paulus existimat. Alii ut CHRISTMANNUS, &c." PETAVIUS, Doctrina Temporum.

(o) "G. KIRCHIUS in calendario Christ°-Jud°-Turc°, prefati anni 1687 uno die seriùs dictum annum Turcarum recentet." MAT. FRID. BECKIUS, Eph. 1695.

(p) "Non enim semper contingit, initium mensis, ratione, et calculi et primæ phaseos, incidere in eundem diem: neque hoc fit, nisi tractu temporis ambo inter se æquentur." ALFERGANUS, per GOLIUM.

Table exhibiting the correspondence of the years of the Hejera with those of the Christian era.

An. Hej.	An. D.	Day	An. Hej.	An. D.	Day	An. Hej.	An. D.	Day
1	622	16 July	F	181	797	5 Mar.	Su	361
11	632	29 Mar.	Su	191	806	17 Nov.	Tu	371
21	641	10 Dec.	M	201	816	30 July	W	381
31	651	24 Aug.	W	211	826	13 Apr.	F	391
41	661	7 May	F	221	835	26 Dec.	Su	401
51	671	18 Jan.	Sa	231	845	7 Sept.	M	411
61	680	1 Oct.	M	241	855	22 May	W	421
71	690	15 June	W	251	865	2 Feb.	F	431
81	700	26 Feb.	Th	261	874	16 Oct.	Sa	441
91	709	9 Nov.	Sa	271	884	29 June	M	451
101	719	24 July	M	281	894	13 Mar.	W	461
111	729	5 Apr.	Tu	291	903	24 Nov.	Th	471
121	738	18 Dec.	Th	301	913	7 Aug.	Sa	481
131	748	31 Aug.	Sa	311	923	21 Apr.	M	491
141	758	14 May	Su	321	933	1 Jan.	Tu	501
151	768	26 Jan.	Tu	331	942	15 Sept.	Th	511
161	777	9 Oct.	Th	341	952	29 May	Sa	521
171	787	22 June	F	351	962	9 Feb.	Su	531

An.	An.	Day	An.	An.	Day	An.	An.	Day
Hej.	D.		Hej.	D.		Hej.	D.	
541	1146	13 June	Th	971	1563	21 Aug.	Sa	1139
551	1156	25 Feb.	Sa	981	1573	3 May	Su	1140
561	1165	7 Nov.	Su	991	1583	15 Jan.	Tu	1141
571	1175	22 July	Tu	1001	1592	28 Sept.	Th	1142
581	1185	4 Apr.	Th	1011	1602	11 June	F	1143
591	1194	16 Dec.	F	1021	1612	23 Feb.	Su	1144
601	1204	29 Aug.	Su	1031	1621	6 Nov.	Tu	1145
611	1214	13 May	Tu	1041	1631	20 July	W	1146
621	1224	24 Jan.	W	1051	1641	2 Apr.	F	1147
631	1233	7 Oct.	F	1061	1650	15 Dec.	Su	1148
641	1243	21 June	Su	1071	1660	27 Aug.	M	1149
651	1253	3 Mar.	M	1081	1670	11 May	W	1150
661	1262	15 Nov.	W	1091	1680	23 Jan.	F	1151
671	1272	29 July	F	1101	1689	5 Oct.	Sa	1152
681	1282	11 Apr.	Sa	1111	1699	19 June	M	1153
691	1291	24 Dec.	M					1154
701	1301	6 Sept.	W	1112	1700	7 June	F	1155
711	1311	20 May	Th	1113	1701	28 May	W	1156
721	1321	31 Jan.	Sa	1114	1702	17 May	Su	1157
731	1330	15 Oct.	M	1115	1703	6 May	Th	1158
741	1340	27 June	Tu	1116	1704	25 Apr.	Tu	1159
751	1350	11 Mar.	Th	1117	1705	14 Apr.	Sa	1160
761	1359	23 Nov.	Sa	1118	1706	4 Apr.	Th	1161
771	1369	5 Aug.	Su	1119	1707	24 Mar.	M	1162
781	1379	19 Apr.	Tu	1120	1708	12 Mar.	F	1163
791	1388	31 Dec.	Th	1121	1709	2 Mar.	W	1164
801	1398	13 Sept.	F	1122	1710	19 Feb.	Su	1165
811	1408	27 May	Su	1123	1711	8 Feb.	Th	1166
821	1418	8 Feb.	Tu	1124	1712	29 Jan.	Tu	1167
831	1427	22 Oct.	W	1125	1713	17 Jan.	Sa	1168
841	1437	5 July	F	1126	1714	7 Jan.	Th	1169
851	1447	19 Mar.	Su	1127	1714	27 Dec.	M	1170
861	1456	3 Nov.	M	1128	1715	16 Dec.	F	1171
871	1466	13 Aug.	W	1129	1716	5 Dec.	W	1172
881	1476	26 Apr.	F	1130	1717	24 Nov.	Su	1173
891	1486	7 Jan.	Sa	1131	1718	13 Nov.	Th	1174
901	1495	21 Sept.	M	1132	1719	3 Nov.	Tu	1175
911	1505	4 June	W	1133	1720	22 Oct.	Sa	1176
921	1515	15 Feb.	Th	1134	1721	11 Oct.	W	1177
931	1524	29 Oct.	Sa	1135	1722	1 Oct.	M	1178
941	1534	13 July	M	1136	1723	20 Sept.	F	1179
951	1544	25 Mar.	Tu	1137	1724	9 Sept.	W	1180
961	1553	7 Dec.	Th	1138	1725	29 Aug.	Sa	1181

An.

An.	An.	Day.	An.	An.	Day.	An.	An.	Day.
Hej.	D.		Hej.	D.		Hej.	D.	
1182	1768	18 May	W	1225	1810	5 Feb.	Tu	1268
1183	1769	7 May	Su	1226	1811	25 Jan.	Sa	1269
1184	1770	27 Apr.	F	1227	1812	15 Jan.	Th	1270
1185	1771	16 Apr.	Tu	1228	1813	3 Jan.	M	1271
1186	1772	5 Apr.	Su	1229	1813	23 Dec.	F	1272
1187	1773	25 Mar.	Th	1230	1814	13 Dec.	W	1273
1188	1774	14 Mar.	M	1231	1815	2 Dec.	Su	1274
1189	1775	4 Mar.	Sa	1232	1816	20 Nov.	Th	1275
1190	1776	21 Feb.	W	1233	1817	10 Nov.	Tu	1276
1191	1777	9 Feb.	M	1234	1818	30 Oct.	Sa	1277
1192	1778	30 Jan.	F	1235	1819	19 Oct.	W	1278
1193	1779	19 Jan.	Tu	1236	1820	8 Oct.	M	1279
1194	1780	8 Jan.	Sa	1237	1821	27 Sept.	F	1280
1195	1780	28 Dec.	Th	1238	1822	17 Sept.	W	1281
1196	1781	17 Dec.	M	1239	1823	6 Sept.	Su	1282
1197	1782	7 Dec.	Sa	1240	1824	25 Aug.	Th	1283
1198	1783	26 Nov.	W	1241	1825	15 Aug.	Tu	1284
1199	1784	14 Nov.	Su	1242	1826	4 Aug.	Sa	1285
1200	1785	4 Nov.	F	1243	1827	24 July	W	1286
1201	1786	24 Oct.	Tu	1244	1828	13 July	M	1287
1202	1787	13 Oct.	Sa	1245	1829	2 July	F	1288
1203	1788	2 Oct.	Th	1246	1830	22 June	W	1289
1204	1789	21 Sept.	M	1247	1831	11 June	Su	1290
1205	1790	10 Sept.	F	1248	1832	30 May	Th	1291
1206	1791	31 Aug.	W	1249	1833	20 May	Tu	1292
1207	1792	19 Aug.	Su	1250	1834	9 May	Sa	1293
1208	1793	9 Aug.	F	1251	1835	28 Apr.	W	1294
1209	1794	29 July	Tu	1252	1836	17 Apr.	M	1295
1210	1795	18 July	Sa	1253	1837	6 Apr.	F	1296
1211	1796	7 July	Th	1254	1838	26 Mar.	Tu	1297
1212	1797	26 June	M	1255	1839	16 Mar.	Su	1298
1213	1798	15 June	F	1256	1840	4 Mar.	Th	1299
1214	1799	5 June	W	1257	1841	22 Feb.	Tu	1300
1215	1800	24 May	Su	1258	1842	11 Feb.	Sa	1301
1216	1801	14 May	F	1259	1843	31 Jan.	W	1302
1217	1802	3 May	Tu	1260	1844	21 Jan.	M	1303
1218	1803	22 Apr.	M	1261	1845	9 Jan.	F	1304
1219	1804	11 Apr.	Th	1262	1845	29 Dec.	Tu	1305
1220	1805	31 Mar.	M	1263	1846	19 Dec.	Su	1306
1221	1806	20 Mar.	F	1264	1847	8 Dec.	Th	1307
1222	1807	10 Mar.	W	1265	1848	26 Nov.	M	1308
1223	1808	27 Feb.	Su	1266	1849	16 Nov.	Sa	1309
1224	1809	15 Feb.	Th	1267	1850	5 Nov.	W	1310

An. H	An. D.	Day.	An. Hej.	An. D.	Day.	An. Hej.	An. D.	Day.
1311	1893	14 July	Sa	1348	1929	7 June	Su	1385
1312	1894	4 July	Th	1349	1930	27 May	Th	1386
1313	1895	23 June	M	1350	1931	17 May	Tu	1387
1314	1896	11 June	F	1351	1932	5 May	Sa	1388
1315	1897	1 June	W	1352	1933	24 Apr.	W	1389
1316	1898	21 May	Su	1353	1934	14 Apr.	M	1390
1317	1899	11 May	F	1354	1935	3 Apr.	F	1391
1318	1900	29 Apr.	Tu	1355	1936	22 Mar.	Tu	1392
1319	1901	18 Apr.	Sa	1356	1937	12 Mar.	Su	1393
1320	1902	8 Apr.	Th	1357	1938	1 Mar.	Th	1394
1321	1903	28 Mar.	M	1358	1939	19 Feb.	Tu	1395
1322	1904	16 Mar.	F	1359	1940	8 Feb.	Sa	1396
1323	1905	6 Mar.	W	1360	1941	27 Jan.	W	1397
1324	1906	23 Feb.	Su	1361	1942	17 Jan.	M	1398
1325	1907	12 Feb.	Th	1362	1943	6 Jan.	F	1399
1326	1908	2 Feb.	Tu	1363	1943	26 Dec.	Tu	1400
1327	1909	21 Jan.	Sa	1364	1944	15 Dec.	Su	1401
1328	1910	11 Jan.	Th	1365	1945	4 Dec.	Th	1402
1329	1910	31 Dec.	M	1366	1946	24 Nov.	Tu	1403
1330	1911	20 Dec.	F	1367	1947	13 Nov.	Sa	1404
1331	1912	9 Dec.	W	1368	1948	1 Nov.	W	1405
1332	1913	28 Nov.	Su	1369	1949	22 Oct.	M	1406
1333	1914	17 Nov.	Th	1370	1950	11 Oct.	F	1407
1334	1915	7 Nov.	Tu	1371	1951	30 Sept.	Tu	1408
1335	1916	26 Oct.	Sa	1372	1952	19 Sept.	Su	1409
1336	1917	16 Oct.	Th	1373	1953	8 Sept.	Th	1410
1337	1918	5 Oct.	M	1374	1954	28 Aug.	M	1411
1338	1919	24 Sept.	F	1375	1955	18 Aug.	Sa	1412
1339	1920	13 Sept.	W	1376	1956	6 Aug.	W	1413
1340	1921	2 Sept.	Su	1377	1957	27 July	M	1414
1341	1922	22 Aug.	Th	1378	1958	16 July	F	1415
1342	1923	12 Aug.	Tu	1379	1959	5 July	Tu	1416
1343	1924	31 July	W	1380	1960	24 June	Su	1417
1344	1925	20 July	F	1381	1961	13 June	Th	1418
1345	1926	10 July	M	1382	1962	2 June	M	1419
1346	1927	29 June	F	1383	1963	23 May	Sa	1420
1347	1928	18 June	W	1384	1964	11 May	W	1421
								2000
								4 Apr.

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Comparison of the commencement of thirty successive years, according to the division of the cycle, and the appearance of the new moon.

	A. H.	A. C.	Cycle.	Conjunction.		D visible.
				Day.	Hour.	
1	1171	1757	15 Sept.	13 Sept.	14	15 Sept.
2	— 1172	1758	4 Sept.	2 Sept.	15	4 Sept.
3	1173	1759	25 Aug.	22 Aug.	16	24 Aug.
4	1174	— 1760	13 Aug.	11 Aug.	1	12 Aug.
5	— 1175	1761	2 Aug.	31 July	15	2 Aug.
6	1176	1762	23 July	21 July	9	23 July
7	— 1177	1763	12 July	10 July	23	12 July
8	1178	— 1764	1 July	29 June	8	30 June
9	1179	1765	20 June	18 June	11	20 June
10	— 1180	1766	9 June	7 June	12	9 June
11	1181	1767	30 May	27 May	19	29 May
12	1182	— 1768	18 May	16 May	8	17 May
13	— 1183	1769	7 May	6 May	1	7 May
14	1184	1770	27 April	25 April	17	27 April
15	— 1185	1771	16 April	15 April	3	16 April
16	1186	— 1772	5 April	3 April	5	4 April
17	1187	1773	25 Mar.	23 Mar.	5	24 Mar.
18	— 1188	1774	14 Mar.	12 Mar.	10	14 Mar.
19	1189	1775	4 Mar.	1 Mar.	22	3 Mar.
20	1190	— 1776	21 Feb.	19 Feb.	13	21 Feb.
21	— 1191	1777	9 Feb.	8 Feb.	5	9 Feb.
22	1192	1778	30 Jan.	28 Jan.	15	30 Jan.
23	1193	1779	19 Jan.	17 Jan.	18	19 Jan.
24	— 1194	— 1780	8 Jan.	6 Jan.	17	8 Jan.
25	1195	1780	28 Dec.	25 Dec.	20	27 Dec.
26	— 1196	1781	17 Dec.	15 Dec.	6	16 Dec.
27	1197	1782	7 Dec.	4 Dec.	21	6 Dec.
28	1198	1783	26 Nov.	24 Nov.	13	26 Nov.
29	1199	— 1784	14 Nov.	13 Nov.	1	14 Nov.
30	1200	1785	4 Nov.	2 Nov.	4	3 Nov.

The years marked thus — are the intercalated and bissextile years in the Mahometan and Roman calendars.





